Of predestination & election made by Johñ Lamberd minister of the church of Elham. Anno M.D.L.

Syn. 8.55.35

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Non mortui laudabunt te domine.
Sed nos qui viuimꝰ benedicimus domino.

I wryte vnto you babes, howe that youre synnes are forgeuen you for Chriſtes ſake.

And nowe babes abyde in hym that when he ſhal appere we may be bolde, & not be made aſhamed of hym at his commynge.

G*-13-19-7

229;95

To the reader.

Moſt dere reader myne entent is not to Judge any man, but that, when he hath red this lytle treatyſe, he may conſulte or counſell with his owne conſcience and ſo examyne the ſame, whether he do lyue lyke a repꝛobate or one that is electe of God to ſaluacion, for the dedes of a repꝛobate are manyfeſt. Alſo lykewyſe the dedes of the electe are not hydde. Therfore my councell is that no man dyſpute with God why he hath ordeyned the veſſelles of wꝛath to dãpnacion, yf he do S. Paule dothe make hym an anſwere. (Becauſe ſayth he that he myght declare the ryches of his glory on the veſſels of mercy whiche he had pꝛeparyd vnto glory) for the repꝛobates are

mynysters vnto the saluacyon of the electe, which are Goddes workemanshyp created in Christe Jesus vnto good workes, vnto ẏ whiche saythe saynt Paule, God ordeyned vs before that we shuld walke in them: He saythe more ouer, by grace ye are made saue thorough fayth that worketh by loue the whiche faythe is the gyfte of God, and as many as haue the same gyfte of God haue cause to prayse the father and the sone & the holy ghost to whome be all honor and glory. Amen.

God hathe no be= Gene.1.
gynnynge nor ne=
uer shall haue en=
dynge, he maye do
what he wyll and
none but he. The
bryghtest aungell that euer was,
was euer in Goddes syght before
he was: The foulest deuyll that
euer was, was euer in Goddes
syght before he was.

To conclude all thynges good
and bad were euer presently in the
syghte of God or euer they were:
For God dyd see thend or he dyd
begyn any thynge. Also he dyd
know by his prescięce who shulde
goo the brode way that leadeth to
perdicion. And who shoulde goo
the strayte waye that leadeth to e= Math.7.
ternall lyfe. The Blessed and e=

lecte

electe people of God, be and euer
Ephe.1. were in the syghte of God, before
the worlde was layd and predesti-
nate thorough Jesus Christe to
be heyres vnto him selfe. Also the
reprobates suche as shoulde be
despisers of goddes liuely worde,
were in his sight or euer they were
borne, and or euer the worlde was
layde, which are called the vessels
Roma.9. of wrath ordeined to dampnacio.
The elect doeth humble him selfe
lyke vnto the puplicane referring
all thynges to the mercy of God.
Sayinge these wordes. I poore
sinner do beleue iustly that Christ
dyed for me and for as many as
with aliuely fayth do confesse him
to be the sonne of God, and none
that beleue in him perish but haue
eternall lyfe. Is it possyble that

the

the reprobate maye haue thys ly-
uely faythe. No, but only ashew
thereof as Esau flattered wyth
Jacob to hys face, but sekynge
meanes to destroy him i his hart. Gene. 27.
Lykewyse Judas kyssed Christe
with his mouthe, yet he bare hym
a false harte. For such is the ma- Abdy. 1.
ner of traytors and reprobates.
The Pharyseys in lyke manner
asked Christe yf they were blynd,
speakynge to him yroniusly moc-
kyngly. But Christe sayde vnto
them yf ye were blynde ye shoulde
haue no synne. That is ye see the
workes of God wrought by me,
yet ye beleue me not and wyll not Jhon. 10.
see, the cause is why, ye do not be-
leue, you be none of my shepe. So
the reprobates maye see carnally,
and not liuely, because they be the
chyldren

chyldren of perdicio and destitute of Goddes grace, for Goddes
2. Cor. 2. worde hindreth and hurteth them for it is vnto theim an odoure of deathe. But the electe are sure to haue thys lyuely faythe, for they hope to be saued by the passion of Christe only and bryngeth fourth the fruytes of faythe as they haue hymne taught by Christe and hys worde. For Goddes worde vnto them is a odoure of lyfe. For vn-
2. Cor. 2. to them was Christ sente in to the worlde to be their Sauiour. For the passion of Christe can not saue a reprobate, that is he that resysteth the trueth and alwayes doeth stryue agaynste the holy Ghoste, whose dampnacion is iust & true. For suche are dāpnable creatures knowne of God before the worlde

was

was layde and are called the vessels of wrathe to declare Goddes glory on the vessels of mercy. For these dampnable creatures that do persever & cõtinually do stryue agaynst the trueth turne Goddes trueth in to a lye whych is blessed for euer. Amen. Roma. 1.

Deus creauit Angelos quos sciebat fuisturos. Quare deus creauit illos quos sciebat esse dampnandos. Respondeo, quia si nullus creatus fuisset nisi saluandus, credidissent homines se saluari ex necessitate non ex diuina gratia. Augustī. Bonauē.

Inquit, melius iudicauit deus de malis elicere bona quam mala non sinere. Aug. de ciuita. 22.

The electe also was predestinate of God to be saued, but yet was not Christe promised to be their Sauioure, vnto suche tyme as Adam and Eue had offended god by disobedience for after they had transgressed goddes cõmaun

demente god sayd to the Serpēt.

Gene.3. Inimicicias ponam inter te et mulierem, et semen tuum et semen illius, ipsa conteret caput tuum, et tu insidiaberis calcaneo eius.

That is, I wyll put enmytye betwene the and the womam, betwene thy seed & her seede the same shall breake thy heade and thou shalte treade on his heele. Here Christe was promysed to breake the Serpentes heade for he was the very seed. Therfore yf Adam and Eue had not trāsgressed Christe should not haue dyed, nowe seinge they did offende they and all their posteryte were infected with that contagyouse poyson of synne. There was no remedy but Christe muste nedes dye, or els we should haue byn dampned perpetually. Here maye we se that

that Adams disobediēce dampned
vs all, yet we our selues wrought
euyll. Therfore seynge we were Roma.5.
the causers of Christes death god
myght haue dampned vs Justly,
although he elected vs before the
worlde was made. But god will Gene.2.
be founde true and all men liars.
For Christes obedience saueth vs
all, yet we oure selues worke any
good. Therfore nowe are we Roma.5.
bounde and doubble bounde to
geue God all honour and prayse
and to loue hym aboue measure,
because God kyrst predestinate vs
& elected vs in hi before ꝧ worlde
wasmade ꝧ we shulde be sayntes, Ephe.1.
for Christe was predestinate to be
the Sonne of God. And than be- Peter.1.
ynge lost thorough synne, yet god
knowynge by his prescience suche

thinges would come to passe.

Ephe.1. Saynct Paule sayeth God ordey-
ned vs before thorough Jesus
Christ to be heyres vnto hym selfe
accordynge to the pleasure of hys
will. Here God hathe gyuen vs
Christ to redeme vs by whom we
haue redempcion thorough hys
bloude euen the forgeuenesse of
synnes. Ye hath quickned vs also
Ephe.2. that were deade in trespas and
synne. Nowe shall you see that
it is necessary the elect such as be-
leue in Christe with aliuely faythe
should not blame God because hs
hathe predestinate some to be the
chyldren of perdicion, onlesse they
would be sory for their owne sal-
uacion, he ordeined some to be pu-
nyshed accordynge to their dedes.
The electe are punyshed many
tymes

times with ỹ fyre of aduersytye to
trye them & to purge thē, that they
maye bryng fourthe muche fruet
although they fall be frayltie, as
none can lyue without synne, yet
are they punished with mercy, but
the reprobate that doeth euyll of
purpose and wyll shewe no mercy
therfore he shall haue iustice with-
out mercy. Who shoulde haue
byn ministers vnto death of suche
a kynges sōne as he was but such
as were castawayes ordeyned of
God to be the chyldren of perdictō
and mete for nothyng els. What
should a carpenter make of rotten
wood, or ỹ potter with brutle clay
that wyll serue for no other thing
but be caste awaye or to be put to
some other vyle purpose? Who
can let the carpenter or the potter

John. 15.
ptal. 107.
John. 1.
Wala. 12.
James. 2.
John. 16.

to

to vse suche thynges as them lyst. Notwithstandynge suche as we named reprobates before were mi nysters vnto oure saluacyon, that then were, is nowe, or shall beleue in Christ with aliuely faith. Like wyse Pharoes harte was harde= ned to shew the glory of God and his mighty power to al the world, that were sythes that tyme, and is to come, for in euery age god hath shewed hys wonders because he woulde be knowene that there is none lyke vnto him. Now yf they had not put Christ vnto death we had not byn redemed. But howe maye we know the reprobate now frome the electe. These thynges do I speake vnto those that pro= fesse Goddes truethe, whiche are forbydden to company with for=

Exo.9.

nicators

nicators, and specyally from such
abrother that is a fornicator an
extorsionar, or couetouse, a reiler,
or a drounkarde(. Saynct Paule
sayeth) with hym that is suche see 1Cor.5.
that ye eate not. In this place. S.
Paule doethe seperate the one fro
the other, to thentente we shoulde
put awaye frome vs all euyll, for
them that are withoute God shall
Judge. So I in lyke case here,
haue set vp a glasse to thentent yf
any loke theron espye difformitye
vpō himself it may geue hī an oc=
casiō to washe hī selfe with the wa
ter of life, ẏ is to examen hys con=
science wt Gods liuely word whe=
ther he lyue according to his pro=
fession or lyke a reprobate. The
reprobate hathe a slu[illegible]nge spi=
rite, and is full [illegible]litye ex=
cedyng enuiouse, [illegible]e, neuer
[illegible]firmable

Gene.4. confirmable to honestie, withoute
repentance, presumynge to much
John.10. on goddes mercy, alwayes incon=
Job.15. stante, repungnante agaynste the
Mat.26. trueth, full of blasphemy a fauo=
rar of mammon as one that is ne=
uer satisfied but alwayes poore &
nedy in his harte & so dyeth with
nothynge. All these thynges
happen to them that God gyueth
vp to do their awne wylles; for
with thys plague innumerable
haue byn castawaye. These are
the very tokens of a reprobate, &
with such we should not company
nor eate, so longe as they perseuer
in that wycked estate. Lykewyse
the electe are knowen by thir fru=
tes, for they are Goddes worke=
manshyp[illegible]ated in Christ Jesus
to good [illegible]to cols vnto the whyche
God

God ordeyned them before, that they shoulde walke in them. Therfore it is impossible that the elect shoulde be dampned, sithe seyng that God wyll not forsake hys electe suche as haue a lively faythe in Christe hys deare sonne, and a sure hope to receiue his promises, bringyng forth the frutes of faith that worketh by loue: That is we laboure not forwarde to the entente he myghte make vs hys heyres for that is ours all redye yf we beleue his promises, but we must be seruauntes to al men that be our brothers in Christ, and minyster vnto them the fruytes of faythe in all their nede. Lyke as Christe God and man mynystred vnto vs when we had most nede, & loke what tribulacyons or inp-

series they suffre, whether it be hu-
gar, colde, pouertie, or any other
aduersitie, lette vs thynke it to be
ours, and so to beare the crosse of
Christe pacientlye to gethers.

Nowe let euery man consulte
or counsell with his awne consci-
ence, and examyne hym selfe whe-
ther he haue this lyuelye fayth or
not, yf he haue that gyfte of God,
it is a very sure token that he is
the very electe of God. Therfore
neuer clymbe any hygher or serche
any further, why God hathe pre-
destinate some, to be ỹ chyldren of
perdicion, wherby they might put
any blame in God, & thynke that
he lacketh charytie, whose iustyce
and iudgement can neuer be done
but with loue, for he is very loue
it selfe. But rather let vs prayse

1 Iohn. 4.

his

his holy name because he hathe called vs to so blessed an estate, and moreouer because he is Just and holy, and knoweth best what is to be done for vs. Also let vs geue hartye thankes to Christ for oure redempcion: And let vs syng toyfully to the holi ghost y he may geue his clere lyght to suche as be desyrus to knowe the truthe of Goddes lyuely word, to whome be all honor and glory Amen.

Geue prayse to God that worketh all in all.

Tit.

I haue declared my iudge
ment which is but small,
concernynge predestina-
cion and the foreknoweledge of
God. Therfore gentle reader ac-
cepte my good wyll, and where as
you se a faute in my buyldynge
that frames not to youre mynde,
accepte my meanyng I pray you,
and cauyll not, for I am not ob-
stynat, but wyllynge to knowe the
truthe: And as nyghe as I canne
Goddes lyuely worde shall be the
foundacion wheron I entende to
buylde at any tyme. Euery good
gyfte, and euery perfyte gyfte, is
from a boue, and commeth downe
from the father of lyghte. There-
fore let vs alwayes thynke that
the goodnes that we haue or shall
haue commeth of God and not of
ou

our selues to whome be all honor and glory.

A M E N

Geue the prayse to God.

Domine saluum fac regem.

Non mortui laudabunt te domine: neque omnes qui descendunt in infernum.
Sed nos qui viuimus benedicimus domino: ex hoc nunc et vsque in seculum.

Prynted at Cãterbury in saynt Paules paryſh by J. Mychell.